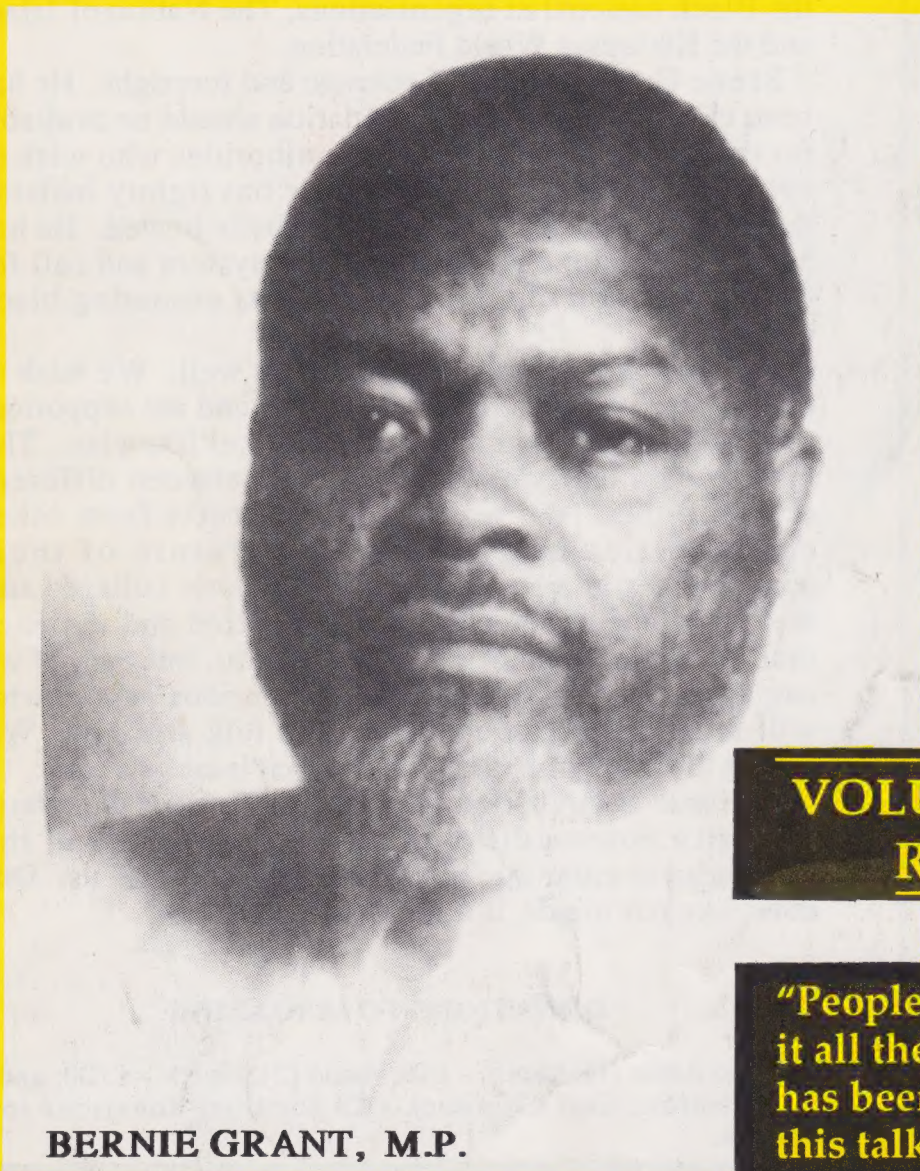


Third Way

ISSUE TWENTY



Voice of the Radical Centre £1.50



BERNIE GRANT, M.P.

VOLUNTARY REPATRIATION:-

"People are talking about it all the time and there has been an increase in this talk."

"This is a long term issue that has to be worked out. We should have a poll and see what response we get to that."

THIRD WAY

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comment

A man of courage

In a series of meetings, including large rallies in Brixton and Birmingham, Bernie Grant has renewed his calls for a programme of 'assisted resettlement'. The calls, made first at a fringe meeting at the Labour conference, struck a chord with his audience which included members of the Black nationalist organisations, The Nation of Islam and the Ethiopian World Federation.

Bernie Grant is a man of courage and foresight. He has been clear that voluntary repatriation should be available for those members of the ethnic minorities who wish to avail themselves of it. Equally he has rightly insisted that those choosing to stay must be justly treated. He has had the vision to challenge the debt system and call for the cancellation of the usurious debts ensnaring black countries.

For our part, we wish Bernie Grant well. We wish to defend our own culture and traditions and are supporters of those in other communities who feel likewise. The mass media is distorting relations between different communities. We want to hear directly from other communities how they see the future of their communities in a Britain facing economic collapse and racial violence. We can avert the hatred and violence that the establishment path will lead to, but only if we can agree a new direction. We are serious people who will meet others face-to-face and talk straight. We expect the same in return. This will at least be a start.

We issue an invitation to representatives of the ethnic minority communities, here and in India and the Caribbean to enter into a positive dialogue with us. Our door, like our minds, is open.

DONATIONS TO MAGAZINE

Thanks to Anon (1), Lancs. - £40; Anon (2), Lancs. - £100; and Mrs M J Thornton, East Chinnock - £5 for their donations to this magazine.

MAGAZINE APPEAL

We wish to improve the production of this magazine and train new members in desk-top publishing and design. We want our publicity material to be of a high standard so that our policies can be communicated effectively to a wider audience. All this will involve an outlay. As ever we rely on the generous spirit of our readers and their desire to promote radical change in this country. Please send your donation to: THIRD WAY, P.O. Box 1243, London SW7 3PB.

NEWS IN BRIEF

THE SLIDE of our country towards a cheap labour economy was hastened by the abolition of the last wages councils. The councils had set minimum rates for around 2.4 million workers (80% of them women).

Though the rates set were low (between £2.66 and £3.50 an hour for workers in the retail, clothing and hairdressing trades) they did at least afford some protection from exploitation. Now they are gone.

THE GOVERNMENT is to cut compensation payments made to victims of crime; that is, victims of the government's inability to protect citizens. Proposals set out in a recent White Paper mean that a woman who has been gang-raped will receive only £10,000 and a child suffering abuse for one year, £1000.

Awards are currently made at the discretion of the Criminal Injuries Compensation Board. They are, on average far higher than what the government is proposing.

When people ask us why we want radical change in this country we could do little better than point out the contempt that the establishment displays for our people in plans like these.

BRITAIN NOW has more than 900 out-of-town superstores - and another eighty or so open every year.

In the summer the government

issued new guidelines on superstore development aiming at restricting this growth. But it is not working. Local councils have to pay for their own research into likely town centre decline if refusal to grant planning permission is to hold up at appeal. But this is both costly and time-consuming. Everyone is aware of the effects of these out-of-town superstores on in-town small businesses. General evidence should be enough unless the superstores can contradict.

AGE CONCERN puts the annual figure for deaths from cold-related illnesses at 30,000 per year. A survey by *Panorama* predicted that VAT on fuel would increase this by one third. Compensation payments to pensioners are woefully inadequate. £4 a week will not even buy a bag of coal! The payments take no account of the harsher climate of the North of England and Scotland or of the fact that many pensioners live in older housing which is less fuel-efficient. Make no mistake this is an unfair, cruel tax that will lead to suffering and even death.

THE LATEST Tory budget can be simply summed up - we will pay more tax and receive less in return.

* **More tax for motorists;** road tax up £5 to £130; motorway

charges soon; and 13.5 p on a gallon of petrol.

* **More tax for householders:** Mortgage relief cut to 15% from April 95; and 3% tax added to our insurance bills (already soaring as a result of the State's inability to curb crime).

* **More tax for us all:** a freeze on income tax allowances keeping the basic personal allowance at £3,445 when it should have risen to £3,505; and 8% VAT on fuel bills next April and 17.5% from 1995.

* **Less money for the needy:** social security budget slashed by £1.6 billion in 1994-95; women forced to work to 65 before becoming eligible for a pension; means-tested pensions proposed; and eligibility for unemployment benefit cut to six months.

* **Less money for students:** grants cut by 10% forcing students to rely more on loans. Last summer 12,500 graduates were already in arrears.

THE SUCCESS of Vladimir Zhirinovsky and his Liberal Democratic Party in the Russian elections provoked some interesting reactions. Perhaps the funniest was the headline in the London *Evening Standard* of December 14th 1993. It read 'Communists may save Yeltsin from Extremists'. Thank God for the moderates, we say.

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RACE:

The Last Taboo?

Is the subject of race taboo? Something that should not be discussed? A reality that should not be referred to? This is certainly the impression one would gain from the reaction of the media to recent comments made by Bernie Grant, the Black Labour MP for Tottenham.

Bernie Grants remarks that grants should be made available for those members of the ethnic minorities who wished to resettle were greeted with howls of protest. The second part of his speech where he stated that Britain had a moral obligation to help the countries of the Caribbean and Africa was little reported.

His critics made two main points: first they said that he had undermined the right of black people to live in this country by raising the issue: and second they said that he had played into the hands of racists. Typical of the first of these reactions were comments made by the Labour MP for Brent North, Paul Boateng. He slammed Grant saying:

"Mr Grant must answer for himself, but he does not speak for the overwhelming majority of black people in this country.

We're here to stay, committed to a multi-racial society. It's profoundly misconceived and very badly timed."

And the Anti Racist Alliance declared:

"His comments will do the black community terrible, terrible harm. What the racists will say is that your so-called black leader is saying you should all go home."

NOT EVERYONE'S A CRITIC

Bernie Grant answered his critics. He revealed that most of his constituents supported his comments, with about 75 per cent of letter writers urging him to help establish an assisted resettlement scheme. And Harringey's African Caribbean Centre passed a motion stating:-

"We support Bernie Grant on all fronts in his pursuit of reparations for the people of Africa and the Caribbean".

The Chairman, Frederick Ellis, decalred: *"We're very excited by the*

leadership he has shown".

Writing in the *New Statesman* of October, 15th 1993 Grant maintained that:

"For the vast majority of black people in this country, little has changed since we or our parents came here in the fifties and sixties. We are at the bottom of every single pile - for example in housing and jobs - and the culture and traditions that enabled us to survive in the past are being destroyed.

Mr Grant gave a pessimistic view of the future for Black people in Britain:

"we are concerned about the future of our children, who are getting an education of which we do not approve, and who have nothing to look forward to but the dole."

He stated that:

"many have already sent their children to black countries to be educated properly and to give them the confidence that comes from living amongst other black people.

"ASSISTED RESETTLEMENT"

Nowhere in his speech or writings did Mr Grant use the term *"repatriation"*. He spoke of *"assisted resettlement"*. It is difficult to see, however, what real difference there is between voluntary repatriation and assisted resettlement. One can understand, however, his wording when one considers how the far-right clamour for **compulsory** repatriation.

Mr Grant has raised an important issue. The debate, however, should not be confined to the Labour Party or the ethnic minority communities. It concerns us all. We are all concerned by the hatred and increasing propensity to violence that exists in some of our urban areas. We would all like to see just and harmonious relations between the different communities living in our Islands. We **should** all seek justice for developing countries - an end to underpayment for their resources and a cancellation of usurious debts. How do we achieve this? More of the same isn't going to work. Does anyone seriously believe that following

present policy will lead to an improvement in race relations over time? The evidence seems to point to a contrary conclusion - **that things will get worse, much worse.** This is bad news for all of us. No one wants to live in a violent, hate-filled society.

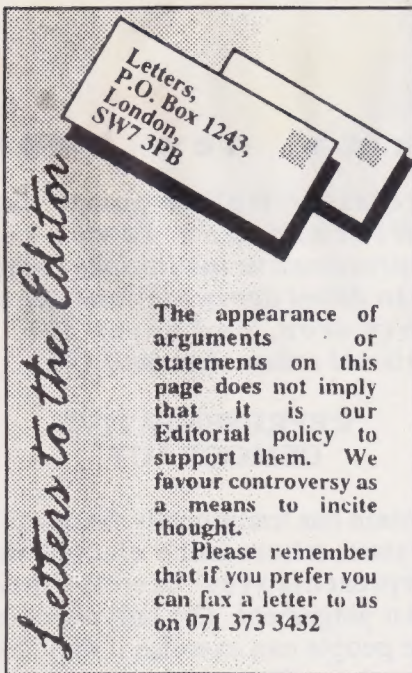
We must adopt new policies and outlooks based on respect for different cultural traditions. There is absolutely no reason why a well financed scheme of voluntary repatriation should not be available for those members of the minority communities who want to take advantage of it. A voluntary Home Office scheme has in fact existed since 1971 under which non British citizens can be given up to £3,000 for transfer of goods and a one-way air ticket to return to their country of origin. They have to renounce their right of indefinite stay in this country.

The scheme however is little publicised, limited in application and mean spirited. In 1992 just 42 people took advantage of it.

The kind of scheme Third Way envisages would be comprehensive. It would cover payment of pensions and benefits abroad, a lump sum payment and a programme of cultural and social education to prepare the candidate for resettlement. The scheme would be targetted particularly at young people with the overall aim of a gradual decline in the percentage of the population of Britain coming from ethnic minority groups. In addition contacts at government level and financial assistance would be continually available to those nations working in partnership with us.

Such a scheme would take the heat out of the racial situation here and damp down support for extremists. It should be accompanied by an affirmation of the rights of all citizens (enshrined in a Bill of Rights) and strong support for those members of the ethnic minority communities who do not want to take advantage of the scheme.

This moderate alternative should be adopted quickly. We can avoid the misery that otherwise will affect us all.



Dear Sir

I was interested to read the article on Whale hunting in your Teach Yourself Ecology column. In Norway whale meat is sadly for sale at £19 per kilo in supermarkets and on street stalls.

R Dench
Norway

Sir

I thought that you might be interested to learn of an experiment taking place in a school in Anderson, Indiana. Pupils there are being regularly screened for drug abuse on a voluntary basis and local stores and recreational facilities run a discount scheme for those who stay clean. Those who test positive are not penalised to keep it voluntary. This innovative scheme might have a place in a wider strategy to combat drug abuse. What do other readers think?

J Jones,
London, SW1

Dear Sir

Has George Orwell's vision finally come to pass? It seems that we have allowed Big Brother and

'politically correct' thought enforcement to creep insidiously into our lives unchallenged.

A childminder is no longer 'fit' to look after her young charges because the Thought Police's Rastafarian inspector found that the woman owned a golliwog doll.

A foster-parent is not 'fit' to continue loving and caring for a black child because she was no black herself and therefore could not have experienced racial abuse.

The unashamed cheating by members of the Pakistani Cricket Team was covered up by our own Test and County Cricket Board to avoid the public disgrace of the cheats and the Pakistan Cricket Board. Just to rub salt in the wound, those who had the courage to report the cheating were punished. Alan Lamb was fined £5,000 by Lords for taking the story to a national newspaper and umpire Don Oslear has been kicked off the umpiring list for refusing to keep quiet. Had Colin Cowdrey (Chairman - ICC) and Mr Smith (CH. Exec. TCCB) done the decent thing our nation could have retained some pride. As it is our national sport has been sullied and we now view the English cricketing authorities with utter contempt. Was this yet another example of 'positive discrimination'?

Let's have some pride in our own identity and say no to those who would throw us in the melting pot to remove the last vestiges of our national integrity.

Mark Etman
Huntingdonshire

Dear Editor

I have recently returned from several months of teaching in Hungary, a country hell-bent on 'catching up' with the West, with the emphasis on all the worst aspects of Coca-Cola culture. However, one bright spark is a new political party called **Magyar Zold Parto** - the Hungarian Green Party.

They were featured in an article in the English language paper, *Budapest Week*. Reading between the lines, I was able to gather that

they are a very radical nationalist group with many ideas comparable to Third Way's. They are not afraid to speak out against international capitalism and have declared that they are anti-liberal.

Their nationalism revolves around the problems of the Hungarian minorities caused by the hated Treaty of Trianon following the First World War. Today there are around three million ethnic Hungarians living in neighbouring countries, often the subject of cultural repression. Of these, about two million live in Transylvania, for centuries a bastion of Hungarian culture, where they suffered greatly under the Stalinist regime. We in the West need to consider our positions about the present borders in the East and the ethnic minorities problem there.

S Bradley
East Sussex

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ORIENTATIONS

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Direct Democracy

a review of a vital new book

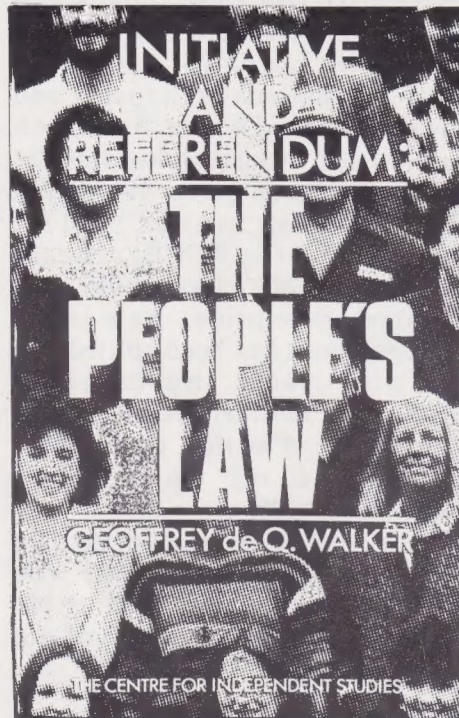
This book is quite simply essential reading for any supporter of Third Way and indeed for any person interested in the principle and practice of direct democracy. In this book Professor Walker defines three varieties of Direct Legislation: the initiative; the referendum; and the recall.

The initiative is defined as "a procedure that allows a prescribed number of voters to compel the holding of a binding poll on whether a proposed law of their own choosing should be adopted, or whether a particular law already in force should be repealed." One of the many merits of this book is the way in which having defined what seems to be an idealistic goal the writer documents where it is already working in practice! In the case of the initiative this includes, Austria, Italy, the Swiss Cantons and 23 US States (and the District of Colombia).

The legislative referendum "allows a specified number of voters (usually between 3 and 5 per cent) to petition for a referendum concerning a bill that has passed through parliament in the normal way but has not yet taken effect. The effect of a valid petition is that the statute will not come into force until the voters have had the opportunity to approve or reject it in a referendum. If the majority vote against it, the measure is repealed and the parliament may not introduce a similar measure for a specified period." 39 US States have a version of this system and 24 enable a specified number of voters to require one. The Swiss not only have this but they have the right to vote on ratification of certain international treaties too!

The recall is defined as "the power of the people to petition for the holding of an election on the recall, or removal, of a public official". This exists in 13 US States for State officials.

The history of how direct legislation developed is quite fascinating. The roots of the Swiss system can be traced back to the Germanic folkmoot and the *Landsgemeinden* - a general assembly of all male citizens to settle laws. This survived in Switzerland to influence Rousseau and through him the French revolutionaries who wrote the Constitution of August 1793 which contained a clause for citizen initiated referendums but which sadly, at least in this respect, never came into effect. After 1830



A vital new book

referendums became common in Switzerland and were extended in 1874 and 1921.

In America the Constitution was submitted to the people for approval by Massachusetts in 1778 while in 1898 South Dakota became the first State to allow direct initiative. Between 1898 and 1918 17 States adopted this procedure.

Britain unfortunately has not been at the forefront of the development of direct democracy (at least up to the present!). As

Professor Walker points out: "*Britain has favoured representative institutions rather than direct democracy and, as we have seen, had never held a national referendum until 1975.*"

'REPRESENTATIVE DEMOCRACY'

Britain has traditionally favoured a system where once elected the 'representatives' exercise their own judgement. The only sanction the people can exercise if they feel that their views are being ignored is to vote for another candidate who will operate under the same system, at the next election. Professor Walker is rightly critical of such a system. He points out that the views of the majority may not be respected. He argues that the 'representatives' may not know the views of the electorate in the first instance: they may be in contact with only an unrepresentative sample. He quotes approvingly the point made by AN Allott that the feedback through elections is both generalised and diffused. The Professor considers whether the wishes of parliament can differ from the people in the long run. His answer is that:-

"there are many instances of such divergences. They can happen, for example, when both parties are agreed on a particular policy. This occurred in Great Britain in 1970, when Conservatives, Labour and Liberal were all agreed that Britain should enter the European Common Market. This meant that there was no way in which a voter in the 1970 general election could cast a meaningful vote on this really important issue." In fact we in Britain find ourselves in this position quite regularly: on the question of Capital Punishment; on the Maastricht Treaty; and on immigration to give just some examples.

Professor sums up the perversion of the representative system thus:-

"The weakness of the feedback mechanism, the strength of party discipline, the decline of parliamentary debate, the size of modern electorates, governmental tampering with electoral boundaries, problems of physical distance in large countries such as Australia, the deliberate insulation of policy making from popular influence, the size and complexity of modern government, all have weakened the accountability of parliament to the electorate."

One aspect of the consequences of 'representative democracy' that the Professor does not in my opinion consider in enough detail is the disillusionment that voters feel in the current system. According to a recent Eurobarometer poll (EB 39 - Spring 1993) 32% in the UK are not satisfied with our 'democracy' whilst 15 per cent went so far as to say that they were not at all satisfied.

Professor Walker considers the impact of single issue groups on representative democracies. He does not consider, however, that the rise in support for such groups may be another indication of a disillusionment with party package politics.

BENEFITS OF DIRECT LEGISLATION

Professor Walker sees the first benefit of direct legislation as a further check in a system of checks and balances:-

"Direct legislation is not intended to replace representative assemblies, nor has it had that effect in any country where it has been adopted. Its purpose is to serve as a check on forces that tend to make representative assemblies misrepresentative."

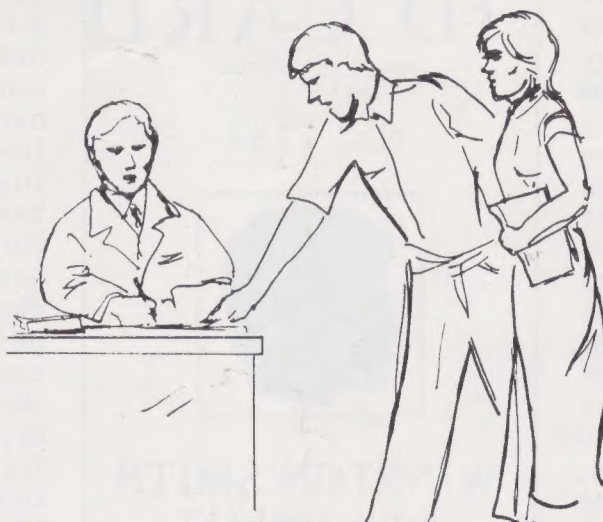
I think that this is a sensible approach. Some political groups have advanced models of direct democracy which seem to assume that what people want is constant participation in politics. As someone involved in politics I can say that even I do not want to

spend all my time pondering political decisions! I believe that what most people want is a right of veto over measures they feel particularly strongly about, a right to push through a measure they really want, and a right to sack incompetent, unrepresentative or corrupt officials. In short they want the right to **initiative, referendum and recall!**

I would also explicitly reject models of reform which rely on a system of delegates which I regard as fundamentally undemocratic.

Professor Walker also believes that direct legislation increases the legitimacy of the law:-

"In a democracy, the only possible source of legitimacy is the will of the sovereign people. As the most direct way of ascertaining the



Increasingly, bureaucratic decisions are coming under question

will of the people, initiative and referendum have great advantages in this respect."

Professor Walker goes on to consider at some length the arguments used to deny direct legislation. This section is particularly useful as it provides the supporter of direct legislation with counter arguments to the most common misconceptions. Professor Walker considers objections falling under seven main headings. These are:-

* Initiative and Referendum would undermine the existing system of government.

* The voters are not competent to judge particular legislative proposals, and they would support populist measures.

* Initiative and referendum would install a tyranny of the majority.

* Money and Media.

* Cost and inconvenience.

* Bad drafting and inflexibility

* Initiative and Referendum would simply not work in this country (or State as the case may be). Professor Walker answers these objections most ably. His main tactic is to show how, in various areas, the system is working and has not in practice failed in any of the ways in which the objectors predict.

Later chapters in the book consider whether direct legislation is Conservative or Radical: the structure and regulation of a direct legislation system; the recall; and the philosophical outlook underlying direct legislation - a belief in the common man.

I believe this book provides a basis for a complete restructuring of politics in the British Isles. Whilst others talk of proportional representation (something which could work alongside direct legislation) our main focus and demand should be for **people power through initiative, recall and referendum**. At the Third Way conference in January I shall propose that we adopt initiative and referendum as official party policy. If our folk had this power in the past many of the disasters brought upon us by a corrupt, unrepresentative establishment would have been averted.

Patrick Harrington

*** Initiative and Referendum: The People's Law** by Geoffrey de Q. Walker. The Centre for Independent Studies, 1987. ISBN 0 949769 24X.

Available priced £14 from Trident Books, P O Box 18, Rothwell, Leeds, LS26 OYF.

Taking Liberties

the growth of the police state

Crime in Britain rose 44 per cent in the year ending June '93 to another record figure of 5.7 million. 35 out of 43 forces in England and Wales showed rises over the previous twelve months. Burglaries were up 9 per cent: house burglaries by 12 per cent; vehicle crime by 5 per cent and violent crime by 3.8 per cent. Alarming though these figures may be the real crime figures are even higher. The British Crime Survey estimates a total of 15 million crimes were committed in England and Wales in 1991 - three times the recorded figure. Other indications support the view that many crimes go unreported or unrecorded. A study at the Bristol Royal Infirmary for one year showed that whilst they dealt with 1,100 wounded victims only 23 per cent were recorded by police. In London a special survey was commissioned by the *Evening Standard* and published on the 12th of November, 1993. Scotland Yard say crimes of violence and robbery account for just over six per cent of all recorded offences yet the survey shows one in seven adults in the capital have been mugged or assaulted. For those living in Lambeth, Lewisham, Southwark and Wandsworth the figure is one in four.

NO CONFIDENCE

Public confidence in the forces of 'Law and Order' is low. A two year study by the Police and Probation service in Watford, Herts showed that 82 per cent of burglary victims interviewed felt that there was "little chance" of regaining their possessions. 72 per cent believed that the burglar would not be brought to Justice. The *Standard* survey showed that nearly half those living in inner London are not happy with the job the police are doing. On some estates private security firms are being hired to carry out duties which would in the past have been associated with the police.

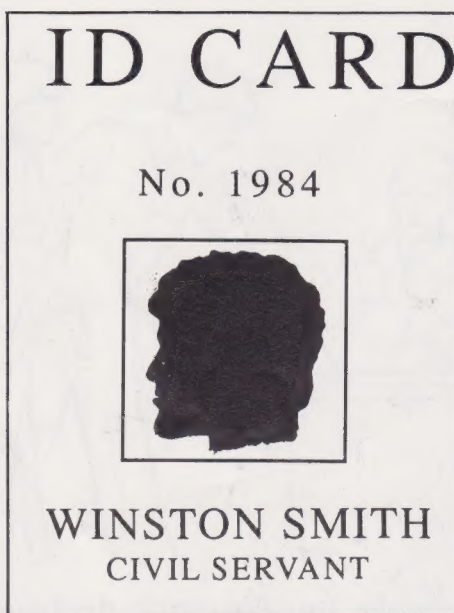
The response of the Government to these developments has been to question the need for the traditional rights of citizens - the safeguards against abuse of power by the State. The Home Secretary, Michael Howard told the Tory Conference on October 6th, 1993 that the Government intended to remove the right to silence for those under arrest. As this 300 year old right was never enshrined in any Statute they will probably not even need to pass legislation to do it! The Royal Commission set up in the wake of a series of

indicate that 40 per cent of those on bail will eventually be acquitted. If people commit offences while on bail the Courts have adequate powers to deal with them.

The removal of the right to silence and the termination of the assumption in favor of bail represent an unprecedented (in peacetime) attack on our civil liberties.

These two moves, important though they are, have to be viewed as part of an emerging pattern.

ID ON THE CARDS



The next part of the pattern is the softening-up process being carried out for the introduction of ID cards. Some readers may recall the outcry when the plastic National Insurance cards with magnetic strips were introduced a few years back. Those who bank with the Royal Bank of Scotland will have noted their requirement that cheque cards they issue bear a photograph. Some will have noticed the bar-coding on benefit cheques and pension books. Now they are going a stage further. Downing Street confirmed on October 24th, 1993 that the Prime Minister proposed to introduce ID cards for 5 million claimants. It has also been announced recently that by 1995 photographs will be required on all driving licenses (already obligatory in Ulster). This will affect 32 million license holders.

The trouble with ID cards is that once issued they eventually become something that you are obliged to carry at all times and produce every time a little Hitler in authority asks you to. The Government will stress the need to cut fraud and the convenient nature of being a card-carrying member of a Police State of course. But another aspect of our right to live our own lives will have been denied us.

The failure of the Government to

miscarriages of justice had recommended retention of such a right. Lord Runciman, who headed the Commission, has expressed the view that the removal of the right to silence might lead to further injustices.

NO BAIL

As if this were not enough Howard has announced plans to end the assumption in favour of bail. At present those accused have a statutory entitlement to bail, except where a convincing reason is given to the contrary. This is only right. Those asking for bail have not been convicted of any offence and current statistics

deal with the drug problem and related violence is leading to a situation where the police are increasingly facing armed opposition. In 1991 offences involving firearms increased by 50 per cent. Inevitably this is leading to calls for the police themselves to be armed. The number of armed officers has already risen substantially.

7,717 of a 127,000 strong force in England and Wales are routinely armed. Though a small proportion the increase indicates a trend.

A great part of the growth in armed violence in our inner cities as well as many other crimes is fuelled by the growing trade in illegal narcotics. The government is responding to rising crime by taking away the liberties of citizens. This is the wrong approach. The first step that the Government should take is to tackle the drug problem. I am of the opinion that Cannabis, which is almost certainly less harmful than alcohol, should be legalised. Hard drugs such as heroin and cocaine should be prescribed to addicts in maintenance doses.

The Government is losing its war on drugs. We can tell this from the generally small fluctuations in street prices despite a massive

increase in seizures: 20 per cent up for crack and cocaine; 10 per cent for heroin; 50 per cent for LSD; 40 per cent for Ecstasy; and 55 per cent for amphetamines. Last year there were 49,000 drug related convictions.

Drugs are a business valued at an estimated £3 billion a year employing 90,000 directly or

indirectly. Two million customers around the British Isles spend £1,500 a year on drugs? Where do they get this money? Much of it comes from crime. The government spends about £500 million a year fighting drugs. The real cost, however, is much higher. Just consider, one crime in London costs £258 pounds to deal with on average. Someone with a habit to

feed needs to commit many crimes. This is not just our view. Increasingly it is the view of professionals working in the field. Michael Kniesel, the Bonn police chief told the *Times* on August 17, 1993:-

"If heroin is given to people who are already addicts, then the level of ancillary crime (theft, prostitution, dealing) will go down, the Aids rise will diminish and the number of addicts will also slowly recede."

The Third Way does not believe that the answer to rising crime is to deny traditional rights or to send more people to prison. We think that people can see where that road will lead us - nowhere. We should adopt a long term approach to crime. We should design our products and environments to make criminal activity difficult. We should treat addiction as a disease and remove the necessity for

addicts to commit crimes in order to obtain supplies. We should experiment with weekend prisons and a wider concept of Community Service orders. We should concentrate the minds of the people on the effects of crime on the victims. We should return to the concept of rehabilitation of offenders and not take the easy option of simple punishment.



indirectly. Two million customers around the British Isles spend £1,500 a year on drugs? Where do they get this money? Much of it comes from crime. The government spends about £500 million a year fighting drugs. The real cost, however, is much higher. Just consider, one crime in London costs £258 pounds to deal with on average. Someone with a habit to

OUR CRUSADE for a reborn, independent English nation puts us on to the path of a new future for our people. An independent England threatens the capitalist 'New World Order'. It will undermine the Brussels-loving quislings, such as Heath and Ashdown, and their European Union. In addition, it will deal the

its identity, democracy, businesses and history - with local campaigns and activity. This can be enhanced to embrace the whole of the local folk-culture, and make it a valuable heart of our local organisation. Whether it be researching local history, organising the May Fest, or even just a barn dance, Third Way

bound by geography, shared interests and a common history. By empowering our regions we can begin to break up the capitalist enslavement of our people. Regional autonomy will bring people closer to the major functions of government, whilst at the same time co-ordinating local government within the 'small-is-beautiful' framework.

The rebirth of England

In part two David Owens looks at how to build a new England

death blow to the multi-culturalists and their attempted murder of Anglo-Saxon culture.

Yes, I say it - **Anglo-Saxon culture**. For we, in this England, have been forced to deny that such a thing exists. Our young people are force-fed on American popular music and movie crazes. They are conditioned to hero-worship those whose lifestyle carries the standard for materialism run riot. They are made to swallow lies about our history and its dealings with other nations and peoples. This we will end!

If an independent England is to thrive its youth must nourish its existence. Our people must desire freedom and justice and empower those organisations that campaign for those essential rights. It is our duty, as a nationalist organisation, to take on the task of advocating and organising our folk to demand their basic freedoms. Whether it be at the local level, or in our national movement, Third Way must now become the new (and only) voice of England. We have a blank sheet to write upon. Now our people can start to write history and not just read about it!

So how do we build our new England? It is important that our English revolution comes about from two separate fronts. Firstly, by the restoration of local identity and rootedness and with this the re-creation of a village-type social bonding and infrastructure. Third Way is actively promoting support for the local community -

local circles must take on the role of keeping alive our Anglo-Saxon culture. Of course our political role is vital, but we must never operate on this level alone. It is the hallmark of the major political parties that they exist merely to obtain and perpetuate personal and organisational power. Our movement must never forget that we spring from the roots of our nation and its long history and that, locally as well as nationally, we have a **duty** to ensure that our people never forget their heritage. More importantly, we must ensure that our local communities are not overrun by those who have no other goal in life than to make a 'fast buck'.

Once we have established our foothold in local communities, we must link up with other groups to help organise our regions. The creation of largely autonomous regions is essential in the building of our new devolved democracy. Regional assemblies and governments can easily perform the functions presently carried out by the centralised state. A strong region can help local government to become truly **local**. Thus we can break up these phoney boroughs which now exist, and see that local councils respond to the communities they serve. Moreover, the region will be a valuable part of the structure of the new England. The region will be a coalition of communities

region are the first front on which we will fight for our new England.

Our second front will be at the national level. There we must operate as the teachers of a lost generation. For too many of our folk have little or no knowledge of the struggle for freedom that has been waged in the past by our own English radicals. They would appear to know a lot about the liberation struggles of foreign peoples, but next to nothing of the struggle for liberty in England.

The blame for this lies with the liberal state education system which, from the nursery to the university, encourages in our people a sense of guilt about their

'We must be the teachers of a lost generation. Too many of our folk have little or no knowledge of the struggle for freedom that has been waged in the past by our own English radicals'

history. It is our duty to begin the long, arduous battle for the minds of our people and to redress the bias and lies that have gone before.

Our story of England is a long struggle for freedom and justice that has yet fully to be told. Since the dark age of the Norman invasion our people have fought for the right to justice and liberty. From Hereward the Wake's final confrontation with the invader, to the Tolpuddle Martyrs' forced exile to Van Diemen's Land, our nation has produced warriors for freedom of which we should be

proud. Beyond these well known figures, we also uphold the memory of the poachers who defied the the enclosures of common land. Then there are the ramblers who denied any man's right to own mountains and streams that belong to us all. We must inform our young that long after black slavery had been outlawed, the white working class could be exiled into slavery in Australia, or their children made to work a sixty hour week. And it is just over a hundred years ago that our young could be strung up on Tyburn Hill for stealing an apple from an orchard.

'The flag of St George must be raised as our own and the Union Flag burned'

Third Way has started the first few steps to reclaim our English national heritage. We are building a collection of writings of the greatest English radicals - Belloc, G K Chesterton and Cobbett - for our people to study and pass on to future generations. We have also started an anthology of new English poetry. We have our own cultural journal, *Counter Culture*, which researches and promotes our folk culture to members and subscribers. They are small steps, but they are a statement of our intent that our Anglo-Saxon culture will never die. We must now advance still further, the battle must be waged to become consciously and militantly 'English' and not 'British'. The flag of St George must be raised as our own, and the Union Flag burnt. We must campaign for St George's Day to become a national celebration. It is also my opinion that we should campaign to have Armistice Day, November 11th, held once more in respect. At 11.00am on November 11th this nation must come to a standstill without regard for commerce or traffic and due respect paid to the fallen for their sacrifice. These acts of symbolism and ritual are important if we are to bind our

people into a consciousness of identity and tradition - a consciousness that they are a people.

We can build our England in this last decade of the millenium. And what a unique situation we are in. Not since Alfred the Great have men set out with such a vision of a devolved, democratic England. Alfred gave us the local moot - where freemen came together to listen, argue and shout approval at local affairs - the borough and the shire county. Local and regional democracy were destroyed by the Normans, whose establishment descendants still hold sway today. Though the Normans destroyed democracy, the English people carried on their lives almost undisturbed until the coming of the Industrial

Revolution. It was this great age of machines and centralised production which killed village England and ended the continuity of local life. As the vast new industrial metropolises swallowed the menfolk from the rural communities, the divorce of men from nature began. In the large soulless conurbations and the slave labour mills and factories, our nation surrendered its free spirit and lay at the feet of the new capitalist rulers. Now, a new industrial revolution offers a the chance to reverse the process began by the Industrial Revolution and re-create a cottage industry once more.

With the age of teleworking, the increase in leisure time and the decentralising of offices and the service industries, at last we have an economic trend that can be used to liberate people and return them to their roots. The telecottage in particular harks back to old England. With people working mainly from home their locality will become more important, and they will have the time to live, work and shop in it! Just as the Industrial Revolution was used by the ruling establishment to enhance their political control over the nation,

so we now have our own industrial revolution that we, in the Third Way movement, can use to put into practice our theory that small is beautiful. At last, history seems to be nudging in our political direction.

So now we will set out on the path to build our new, independent England. The proud, free England that is in our hearts will be given life by our new movement, born of her soil, bursting with a vision of hope and justice. A people that now bears the brunt of everyone's hate and envy, will rediscover its independence again. We have listened to long, and too much, to all the deriders and their sullen cohorts who cry foul at everything English. This is our time!

There is a great deal more to England than that which I have stated above. Indeed, in reading and writing these articles my love of my own homeland has been reinforced considerably. I would now call upon all Englishmen and Englishwomen who have a love for their land to come together in this movement and build the new England. Above all we bear in mind the words of our own G K Chesterton:

"Pay us, pass us, but never quite forget we are the people of England, that have not spoken yet".

Now is the time for us to speak and to act!



**ENGLAND - A NATION
INDEPENDENCE FOR ENGLAND**

Rabbi Mayer Schiller reports from Pretoria

The Freedom Alliance

- a model of racial harmony

At times it seems that the only theme which unites nationalists of European extraction is that of impending doom. Our struggle, as honourable as it may be, is essentially hopeless. Although the romanticism born of fighting for a lost cause is at times exhilarating, the odds are overwhelmingly against us. On the one hand the government, the media, schools and churches are pledged to European man's defeat. On the other hand, the Occident's citizenry seems weary, ill-equipped mentally, emotionally or even physically for a battle of any sort.

Many have devoted years to assorted nationalist causes, only to emerge with their youth gone, embittered by the seeming hopelessness of it all. Periodicals and books, rallies and protests, petitions and elections and still the 'lemming folk' desire only bread and circuses as they march toward their doom. Yes, a man must do what he must do even if his action be doomed to failure, but...

Sane, Strong and ... White!

However, the game may not be as hopeless as it seems. There is a land where a people is very much aware of its heritage and way of life. And, of far greater importance, they are prepared to fight to defend it.

That land is South Africa. That people is the Afrikaners. I have recently returned from a brief visit to Pretoria. It was an extraordinary and inspiring experience.

Yet, the world media would present us with a cunningly distorted picture of events in the RSA. Of course, a distorted picture about that land is nothing new for 'world opinion' manipulation. What is new is that we are at present given a picture in which facts are not merely twisted but utterly omitted. These facts, though, are vitally important for they offer hope and encouragement to nationalists the world over.

It is an intriguing question as to why and how so many of those living in South Africa have managed to survive the world's four-decade propaganda onslaught with their view of racial differences largely intact. In fact the South African consciousness has rejected much of modernism's

lunacy in all areas of life; education, morality, family, civility, authority and religion. Yes, the world gone mad has had some impact upon Springbok land (68% did vote to surrender themselves to the savagery which now rules most of Africa) but a sizeable minority (and among the Afrikaners, as opposed to the English, perhaps a majority) know what it means to be a member of a distinct race, nation, culture and religion. As astonishing as it may seem in the current era of White self-loathing, contrition and suicide the Afrikaner values his past, his tradition and his God. Is it because the Enlightenment left the tip of Africa largely untouched? Or is it because the Afrikaner has for three centuries witnessed at first hand the reality of racial differences? And unlike his English counterpart, the lure of gold and world acceptance did not tempt him until recently. Perhaps, part of the answer lies in the brave Afrikaners' struggle in the Boer Wars and the 1915 Rebellion and the world's indifference to the ruthless genocidal suppression of those efforts! Fascinating theories, but for the Afrikaners today of little practical consequence. The fact remains that remarkable as it is, a large number of Boers have survived with healthy outlooks on life and a reason to persevere.

'Our' media - Pathetic creatures who hate themselves and would destroy us all.

Those who would control us present a never-ending series of reports from South Africa based on four assumptions. 1. Nelson Mandela and the ANC are saintly creatures deserving of worship by all mankind. They are 'moderates' who believe in 'multi-racial democracy'. 2. F W DeKlerk and the 'National' Party were once 'vile racists'. Now, they claim to have repented. We're not sure if 'racists' can ever be forgiven, but if they endlessly grovel pathetically before the ANC we'll think about it. 3. The Inkatha Freedom Party represent the Zulus who are Black, hence by definition beyond criticism. However, for some reason never explained, they oppose

the saintly ANC. Accordingly they provide constant confusion for the media. Also, they are friendly towards the Afrikaners. This is the ultimate incomprehensible datum, a Black who respects Whites who still have racial consciousness. 4. The right-wing Whites are diehard, pro-apartheid, neo-Nazi, quasi-fascist, separatist, racist bad guys who are intrinsically evil, powerless and beneath contempt.

The truth is rather different. The Afrikaner people, heavily concentrated in the Transvaal and the Orange Free State are overwhelmingly committed to a Boer homeland. The exception to this is the Herstigte Nasionale Party which sees accepting only 16% of south Africa as a White homeland as a sellout. Their leader Jaap Marais, the veteran of decades of political warfare, supports a return to apartheid and the creation of Black homelands. They refuse to be governed by an ANC-Communist Party alliance. Today they are represented by the Conservative Party and its leader Dr Ferdi Hartzenberg. Their extra-parliamentary groups now representing them in negotiations with the government (whatever is left of it) and the ANC is the Afrikaner Volksfront led by four generals (the Committee of Generals) headed by Constand Viljoen, former Chief of the South African Defence Force. His assistants are former head of SADF Military Intelligence Major General 'Tienie' Groenwald, former SADF Chief of Staff Planning Lt-General Koos Bisschoff and former head of police CID Lt-General Cobus Visser. The AVS has unified twenty four Afrikaner patriotic organisations (no small feat in its own right) and works hand in hand with the Conservative Party to secure an autonomous **Boer-Staat** (Boer State).

A tremendous help in all of this has been the Zulu nation headed by Chief Buthelezi and represented by the IFP. They despise the ANC, communism and the Xhosa tribe, largely ANC supporters. If this wouldn't be enough to blacken their image in the world media, they have been working for some time now to secure their

own independence in tandem with the AVF. This was first done under the auspices of COSAG (Concerned South Africa Group) and has today been expanded into the Freedom Alliance which includes the IFP, the AVF, the CP, the governments of the Black homelands of Bophuthatswana and Ciskei and some ten other groups.

What has brought these assorted Black peoples and the Afrikaners together is their refusal to be a part of a multi-racial, multi-tribal, one man-one vote unitary state. They are not 'racists' (now defined as those who hate other races), but separatists who respect others but unlike the totalitarian egalitarians who control America and would control South Africa they respect themselves as well.

In a petition presented to the 'National' Party-ANC negotiating team at Kempton Park, representatives of the Afrikaner people stated a series of principles. Among them were the following:

"Our people demand the right to be a free nation; to govern ourselves in our own fatherland without interference from outside... to protect our own identity; to live in peace and safety in a country characterised by law and order..."

Therefore we: record that it appears to us from the reaction of some of the negotiating parties that they do not regard the Afrikaner cause with the necessary seriousness:

we record in the most unequivocal manner that there can be no lasting peaceful solution for South Africa unless the Afrikaner people's demands are accommodated:

** record that we are convinced before God and our fellow man that our demand for self-determination is reasonable;*

** record that we will not rest until we have achieved total freedom in our own fatherland;*

** record that we call every Afrikaner to the freedom struggle and to achieve such freedom by all justifiable and available means;*

** record that we will do all that may be necessary to ensure the freedom of our people in our own fatherland;*

** record that we are committed to this cause, and if it may be demanded of us, to the ultimate sacrifice - in this regard we beseech the blessing of our Heavenly Father."*

The question now is whether the ANC is willing to fight the Afrikaner and the Zulu or will Mandela offer

them enough autonomy to satisfy the Alliance partners?

This is all kept secret by the media. Indeed, should the American people



discover that there are millions of normal White people and Black people who reject multi-racialism the consequences could be most interesting.

DeKlerk and the National Party: Traitors who exited stage left running all the way

Current opinion polls in south Africa reveal that although 68% of the white people voted 'Yes' in favour of the government's negotiation policy in 1992 that support has dwindled down to next-to-nothing today. Confronted by the reality of Black rule the average White man now sees clearly the danger of tribal warfare (Zulu versus Xhosa), corruption and ccultural domination. Only 17.7% still support the 'National' Party.

So much was to be expected. Neither White nor Black can hope to be protected by those whose self-definition is limited to economics and politics. Courage and determination are born of man's deepest convictions, those rooted in faith, race, culture, nation, family, history, tradition etc. It is these rock bottom human needs which the devotees of homeless 'international democratic capitalism' of whom DeKlerk is a prime example can never understand let alone defend.

AVF and IFP - True racial harmony and respect.

The AVF in its report to the Kempton Park Negotiation Committee raised several questions concerning the survival of Afrikanerdom which are of immediate relevance to all the world's peoples. They pointed out that the ANC does not recognise and form of ethnicity or homogeneity. Thus, the Afrikaner people are required to be swamped and absorbed in one nation. Could the Afrikaners

in a South Africa ruled by an ANC/SACP alliance:

* Maintain their language as an official language?

* Respect their covenant with God to maintain December 16th as a *Sunday*?

* Maintain their culture and way of life?

* Maintain their educational priorities and teach their children according to their culture and history?

And they conclude, in words that the rest of us can only ignore to our peril, *"Worldwide conflicts are presently defused by recognising ethnic or culture-homogenous regions, states or republics."*

This is a lesson which Americans, for example, are slowly coming to grasp. There the multi-racial experiment is a horrible failure. It has helped no-one, White or Black. It has not eliminated hatred. Instead it has brought endless misery and hatred to all concerned.

The example of the Afrikaners and the Zulus and all Freedom Alliance members offers a way out for America and a lesson for all mankind. That lesson is that racial and cultural harmony must be based upon mutual ethnic respect which grants autonomy, self-determination and group integrity to all people.

This is the lasting lesson of South Africa and the brave struggle of the Afrikaner people. For them as well as for all the world's peoples the alternative to separatism is ceaseless conflict and eventually the subjugation of one people by another.

Indeed, the Afrikaner can instruct us in far more than the art of secession. He can teach us all what it really means to be a people. By example he exhorts us to revere the past, respect elders, maintain the family structure, emphasise civility and decorum, respect strength and courage, value our race, civilisation and God. It is the agenda - the agenda of emotional and spiritual separation which must precede an acceptance of physical separation. We must first in our hearts 'abjure the realm,' as currently constituted. In this task our allies will be men of all races and cultures who oppose the faceless, heartless New World Order.

Hopefully Mandela, (DeKlerk is, at this point, irrelevant to all except the Nobel Peace Prize Committee) will allow the Afrikaners and the Zulus their freedom. If not he may find himself confronted by two peoples pledged to their own survival. they will prove to be quite formidable foes.

racial and cultural harmony must be based upon mutual ethnic respect

Islamic v. Western Banking

Makarram Abdul Hakeen

A great deal of publicity has been given in *The Social Creditor* over many years to the dishonesty of the West's banking system. The predictions of final enslavement to a worldwide banking and financial cartel should have alerted a sufficient number of concerned people to force a change but, notwithstanding the warnings, the system continues. This is not surprising; even Lenin knew that theory without practice is sterile.

Islam recognised this long before Lenin however, and in Muslim countries where Western values are seen as defying those of Islam, an upsurge of Islamic fundamentalism has led to a restoration of the guidance to mankind given in the Quran and separately in the teachings of the Prophet (peace be upon him) known as Hadith. Where this guidance carries the force of law, it is known as Sharia and must be adhered to individually and collectively where applicable.

As far as money is concerned, the Sharia does not regulate how a man spends it nor does it restrict his freedom to venture. Islam tolerates personal freedom and the right to accumulate wealth but at the same time it rejects the materialism which brings about the exploitation of human labour by the possessor of capital.

There are a number of Quranic warnings against avarice, for example:

"Oh ye who believe... they who hoard up gold and silver and spend it not in the way of Allah, unto them give tidings of a painful doom". Surah Repentance (v. 34).

"Lo ye are those who are called upon to spend in the way of Allah yet among you there are some who hoard". Surah Mohammed (v. 38).

Usury is forbidden in Surah Baqarah (v. 275). *"Those who live on usury shall rise up before Allah like men whom Satan has demented by his touch; for they claim that usury is like trading. But Allah has permitted trading and forbidden usury".*

Using injunctions such as these as guidelines, banks have to answer the challenge of developing a monetary system which is viable in economic terms. To meet it, the Association of Islamic Banks have stated their Code of Practice as follows: "... the bank should work towards the establishment of an Islamic society. Hence one of its primary aims is the deepening of religious spirit amongst the peoples".

So within Islamic boundaries, banking is not a complete self-contained activity as practised in the West but is part of a whole cultural ethic leading to the implementation of Islamic values throughout the society it serves. This ideal has necessitated a reappraisal of the role of money. In the West it is given an artificial status as a commodity and its accumulation is seen as a highly desirable aim. However, Islam prohibits hoarding and enjoins spending "in the way of Allah". This entails voluntary acts of charity: help to others in time of need; promoting Islamic values in education and social welfare; transmitting Islam to non-Muslims, etc.

Money, therefore, is not a commodity in its own right, but has a status only in so far as it can be put to good use. The enjoyment of wealth beyond one's legitimate needs is not an Islamic virtue, nor is the desire for personal prosperity. Prosperity and adversity are both seen as necessary reminders of Allah and invoke thankfulness or mindfulness in their turn. Money is valuable only as a function or by-product of human effort, and human effort in its turn is the means by which a Muslim serves his Lord. This is the socio-economic theory of money which is now being put to the test in Islamic societies.

On the practical level, Islamic banking practices differ from those in the West in a number of important ways:-

- i) One of its main functions is investment financing; depositors authorise the bank to invest or transact on their behalf but run the risk of profit or loss. They of course receive no interest.
- ii) Banks do not grant overdrafts on current accounts and any loans they make are from depositors' funds, so there is no overall increase in the money supply. (1) This contrasts sharply with Western practice under which bank loans and overdrafts are the chief source of new money i.e., credits created under the "fractional reserve" system, and hence the basis of bank profits.
- iii) Loans made by a bank to a permissible business venture are not subject to fixed repayments. Justice and fair play prevail in all contracts, and rates of profit and loss cannot be determined beforehand. So long as the business continues to function, the risks as well as the profits are shared by the bank.
- iv) In the case of private loans, normally to needy people with no savings to fall back on, only the loan needs to be repaid. This service may carry a once-and-for-all charge, but no continuing interest payment. Such loans are rarely made, however.
- v) No fixed interest-bearing deposit facility exists as in the West, (for which a considerable level of liquidity is required).
- vi) Islamic banks are permitted to purchase stock on behalf of a client and sell it to him at a profit on the purchase price. In some contracts the profit will take the form of an annual percentage addition. This should not be confused with interest which is profit on money against time and is prohibited. Islam allows profit on commodities against time and therefore banks can protect themselves against loss following rising prices in the event that payment by their client is delayed.
- vii) To ensure compliance with Islamic requirements, most banks will refer to a Sharia Supervisory Board to rule on complexities if necessary.
- viii) Banks will pay the annual levy for the poor known as Zakat at the standard rate of 2½% on both current assets and on other items of income as determined by the Sharia Supervisory Board.

The above illustrates that Islam stands as a major force capable of resisting usury and the artificial creation of money.

The principles of economics are a mystery to many Muslims as well as to non-Muslims. Those who carried Islam to the U.K. brought many defects with them. The principles of Islam understood and practised by the home-grown Muslim capable of taking the lead would present the most serious challenge to the belief that an economic ideology would solve the problems of our society and for which, it seems, we are prepared to abandon our national sovereignty to the bankers of Europe.

Makarram Abdul Hakeen

Reference:

1. Al Banouk Al Islamiya, Dr Jamal al Din Attiya (Qatar 1987).

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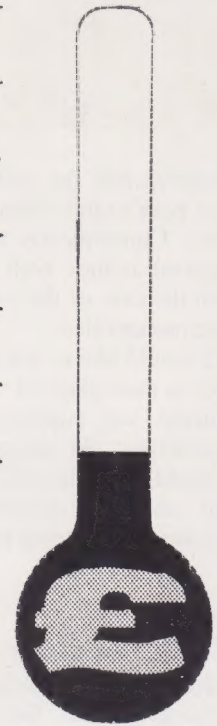
Third Way E.C. Campaigns - Money Rolling in!

We are pleased to announce that the £250 promised by a small businessman to each of our campaigns (Ulster and East London) has been matched and therefore each campaign has had a boost of £500. Another small company has come forward with the same offer - £250 to each campaign if we can find someone to match the donations! Any takers? Although our fundraising is going well we still need to raise more money!. Donations, large or small, should be made out to 'East London Third Way Campaign' or 'Ulster Fund' and sent to P O Box 1243 London SW7 3PB.

Thanks to:

Small businessman - £500; Dave (East London) - £250; Ulster Patriot - £250; Mrs M Smith (Gosport) - £10; E Huxley (Surrey) - £20; P Ryder (essex) - £15; Brian (North London) - £15; DA (Hornchurch) - £2; and JH - £10. A total of £1072.

7,000 —
6,000 —
5,000 —
4,000 —
3,000 —
2,000 —
1,000 —



Alternative NEWS

NEWS FOCUS CRIME AND VIOLENCE ON THE RISE IN NINETIES BRITAIN

CRIME!

ARE YOU NEXT?

At the beginning of October, blind, 99 year-old Peggy Forbes was attacked and robbed by a gang of youths in her Newcastle home. The youths ransacked the flat and stole valuables and furniture worth £3000. Peggy Forbes became another innocent victim of the tidal wave of crime that has swept our nation...

WHO IS TO BLAME?
IS THERE AN ANSWER?
THEME IS A THIRD WAY
WILL YOU BE NEXT?

THE MEANING OF LIFE
RACE ATTACKS...

Movement Launches 'Alternative News'

The first issue of Third Way's own monthly newspaper has hit the streets. The lead story on the front page deals with the vital issue of crime. *Alternative News* is aimed more at the 'man in the street' than this magazine and as such deserves to be widely distributed. Individual copies can be obtained for two first class stamps, bulk orders are welcome and any in excess of thirty copies will be charged at 20p a copy POST FREE. *Alternative News* is a two sided tabloid that can be given out on the street; sold at static points, pushed through letterboxes, sent to MPs, Councillors etc. It is your flexible friend in putting over Third Way views on everyday issues. *Alternative News* can be ordered from: **Trident Books, PO Box 18, Rothwell, Leeds, LS26 OYF.**

OTHERS FORGET - WE REMEMBER

Wreaths were laid during November to honour Britain's war dead at the Menin Gate (pictured) and military cemeteries in Ieper, (Ypres) by representatives of Third Way. Local ceremonies in many areas were attended by Third Way delegations. In Leeds a short ceremony was held at the memorial to the Leeds Rifles. National Executive member, David Owens, a former soldier, laid the wreaths. The wreath contained the following short verse:

*All the great armies of tyrants have been
humbled by these, our Sons of England.*



What we believe

The Third Way is a distributist movement

We believe that the widespread ownership of property is of benefit both to individuals and to the stability and cohesion of society. Consequently we are opposed to both Marxism and Capitalism as they both lead to ownership and control by the few, in the case of the former, by the state, and in the latter by private monopolies.

We would like to see as many of our people as possible with a stake in their place of work. We believe that the State should encourage and support small businesses, partnerships and co-operatives. We are opposed to the Stock Exchange, which we would abolish, and multinational companies, which we would seek to dismantle, as such bodies erode widespread ownership and genuine private enterprise.

The Third Way is a decentralist movement

We believe that the present parliamentary structure is anti-democratic and fails to represent the views and aspirations of ordinary people. We would abolish the House of Lords and introduce proportional representation. We would amend the Representation of the People Act to ensure equal and fair treatment for all parties in elections. This would ensure that participation in the democratic process is not just the preserve of the very wealthy and those following the establishment consensus. We would devolve power from national and local government and introduce measures to make councillors truly accountable.

We are strongly opposed to all creeds that espouse centralist doctrines such as Fascism and Marxism.

The Third Way favours a position of armed neutrality

We believe that our country must retain an independent capability to defend itself against any aggressor nation. We are opposed to any foreign military bases on our soil. We would withdraw from any international bodies which challenge our right to national sovereignty.

The Third Way is a nationalist and separatist movement

We believe that each culture has the right to a territory and state of its own. Our people have a moral right to cultural autonomy, and we are committed to the preservation of our national and ethnic character, regardless of any religious differences such as Catholicism, Judaism or Protestantism.

We favour offering voluntary repatriation to non-Europeans, backed with generous financial incentives. We would uphold the rights of all citizens regardless of ethnic background.

The Third Way is a green movement

We favour the development of regional economies and a shift of population away from the big cities. We believe that a balance can be achieved between a reasonable standard of living and a quality of life in which environmental concerns are obviously of great importance. We favour legislation on a wide range of environmental issues and a move away from the present unsustainable consumerist lifestyle.

What we do

The Third Way publishes information

Democracy can only effectively function if there is free and unrestricted access to information and all points of view. In order to promote debate and, hopefully, a change in attitudes, we produce two magazines, this one and *Counter Culture*. We also support the production of an ecological magazine. In addition we produce videos and booklets and position papers on major issues.

The Third Way campaigns on important issues

We have been centrally involved in the campaign against the Maastricht Treaty, distributing many thousands of leaflets and posters and purchasing advertising around the country. We also campaign locally through what we term 'Community Action', on issues of concern to local residents and shop-keepers.

The Third Way contests elections

We stand in both local and national elections to promote our ideas to a wider audience and to seek office.

The Third Way recruits and trains activists

We feel it is vital for our people that a body of highly motivated, ideological and trained people exist. We train our recruits in a wide variety of skills including computer use, office procedures and research methods. We aim for quality and commitment and take a long-term view.

The Third Way brings people together

Each year we host an International Conference to introduce people to new ideas and contacts. Behind the scenes we promote the translation of articles and speeches into many different languages. We sow the seeds of our ideas everywhere.

What you can do

1) *Join us* . . . I would like to register as a Supporter for £10 and receive the internal bulletin *Third Way campaigner*, which will give details of activities and events. (For the special rate of £20 you will also receive a subscription to this magazine). I enclose £ ☐

2) *Make a donation* . . . I enclose £ ☐

3) *Make a regular financial contribution* . . . Please send me a Standing Order Mandate ☐

4) *Mention us in your will* . . . Please send me your special will pack ☐

NAME

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